Millennial Star

Sister Amy Brown Lyman

No. 3, Vol. 102 Thursday, January 18, 1940

POETRY

A PRAYER FOR LIGHT

When skies o'er head seem dark and drear,
And mind and heart are filled with fear,
Let then God's quickening light descend
And bring our doubting to an end.

O flood our minds with truth and light,
And banish darkness from our sight,
Let earthly cares seem light as air,
And joy supreme reign ev'rywhere.

May those who rule be fair and just,
And overcome their pride and lust;
And e'er remember, but for Thee
The light of day they would not see.

O bring Thou soon that welcome day
When darkness will be swept away;
When peace shall reign from sea to sea,
And all the just Thy face shall see.

O let that day soon usher in
When all the world repents of sin
And turn to Thee, O living Light,
And banish darkness from our sight.

David R. Lyon.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

No. 3, Vol. 102 Thursday, January 18, 1940 Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

HUGH B. BROWN
Editor—Publisher

JAMES P. HILL
Associate-Editor

5 Gordon Square, London, W.C.1, England

If we say that we have no sin, we deceive ourselves, and the truth is not in us.—I John 1: 8

★

EDITORIAL

A Farewell Message To Saints And Friends *by Hugh B. Brown* 40

CHURCH FEATURES

Teaching In The Home *by Joseph L. Wirthlin* - - - 34
Story Of A Hymn *by George D. Pyper* - - - - - 37
Important Changes In Church Officers - - - - 47
The Book Of Mormon After One Hundred Years *by William Edward Berrett* 45

SPECIAL FEATURES

Liberty Jail *by John A. Widtsoe* - - - - - - - 39
The Protestors Of Christendom *by James L. Barker* - 42
POETRY - - - - - - - - - - - - Frontispiece
Glances At Church History - - - - - - - - - 44
New Officers Appointed *by President Hugh B. Brown* - 48

★

THIS WEEK'S COVER

SISTER Amy Brown Lyman was President of the European Relief Societies and of the women's auxiliaries. Now she has been appointed President of the Relief Society of the Church with its 80,000 members. See page 47.

★

IN THIS ISSUE

"I KNOW That My Redeemer Lives." See page 37.

What are the duties of parents to the children? See page 34.

The life of John Wycliffe. See page 42.

Teaching In The Home

By Elder Joseph L. Wirthlin

Second Counsellor in the Presiding Bishopric

CONDENSED FROM A CONFERENCE ADDRESS

RECENTLY, in passing a great public building, I noticed this inscription near the doorway. It read: "The seed of the past is the harvest of the future." This sentence stimulated some thinking on my part. I wondered, "What is the nature of the seeds being planted today, and what will be the harvest of the future?" I find there is a great variety of seeds being planted, some seeds that are good, and some seeds that are evil. I find that there are seeds of indebtedness. Without a doubt the peoples of the world today are being shackled by the bonds of indebtedness. as never before. The generation to which you and I belong will never live long enough to see these shackles broken.

I find seeds of immorality; seeds which promulgate the idea and the doctrine that Jesus the Christ might have been a prophet and a great teacher, but that no relationship exists between him and the Father, in the sense that He was the Only Begotten in the flesh; seeds of disrespect for governments; seeds which enslave the body through the use of drugs; seeds of the corrupt philosophy that men have a right to expect a living from the world without any personal exertion, mentally or physically.

From these seeds we can largely determine what the future will hold for the men and the women of tomorrow. Those men and women of tomorrow are in your homes and my home. I sometimes think that as parents we are prone to leave the responsibility of training these children to the universities, high schools, and elementary schools. Their spiritual training, we feel, is a matter that should be left entirely to the Church; and perhaps the only responsibilities we have are to see that they are properly clothed and fed.

Thoughts and opinions of this kind are decidedly detrimental and dangerous to the welfare of the youth of the land, and dangerous to the welfare and the future of the Church and government. The home is the greatest institution of learning. George Herbert once said: "The first university is the university of the home. Here the hours for recitation are the morning, the noon, and the night. Here we find the round table of infancy and childhood. Here are discussed the problems of the present hour, and the possibilities of the coming years. Here sit the scholars of youth and maidenhood. Here are enthroned two great chairs, endowed by destiny and sustained by human affection, Fatherhood and Motherhood. The greatest university in the world is the home. One good mother is worth one hundred school masters."

The home being the greatest university, the great place of preparation for the men and the women of tomorrow, who are going to be faced with a most uncertain future, I wonder if in

our planning and thinking, we are preparing those curriculums and courses which will give our boys and girls the training that they should have relative to their hearts, to their heads, to their minds, and some instructions pertaining to the fundamentals of health.

In training the heart, we will all agree that this great organ, which vitalizes the body and keeps it alive, is also the seat of all emotions, and the greatest emotion to be cultivated and stimulated is that of love. The first and great commandment is to love God the Eternal Father with all of one's heart and soul and mind; and the second one is like unto it, to love one's neighbour as one's self.

In teaching our children to love God, what is the first lesson? I would suggest that the first lesson is the lesson of prayer, to take the child, although he may be barely able to walk, to the family altar of prayer. Teach him the necessity of communicating with God, his Eternal Father, from Whose presence his spirit has but recently come. If we can establish that bond, between God the Eternal Father and our children, through prayer, we are inculcating into their hearts respect for, faith in, and love for their Eternal Father.

We are anxious that our children should understand the principles of the Gospel of the Lord Jesus Christ. We should encourage them to study these principles. Obedience to the principles should be taught. We will find that through prayer, obedience, and study comes understanding; and with understanding comes testimony, a testimony that God lives, that Jesus was the Christ, and that in the meridian of time the Gospel was restored through the instrumentality of the Prophet Joseph Smith.

I often wonder if we ever endeavour to define testimony. Brigham Young defined it on one occasion. He said that every honest searcher of truth had the right to know that Jesus was the Christ, in the same way that Peter knew it.

How did Peter know that Jesus was the Christ, the Son of the living God? He knew it through the power of revelation; and modern-day prophets, have promised all of us if we seek the truth, with a righteous desire to know that Jesus is the Christ, we can know it, as did Peter of old. So we are anxious that the youth of this great Church and this great land shall have a burning testimony, and get it, if possible, in the same way that Peter got it, through revelation, through the inspiration of the Holy Ghost.

The university of the home has some advantages that the institutions of learning have not, namely, at the head of every Latter-day Saint home there should stand a man who holds the Melchizedek Priesthood. In holding the Melchizedek Priesthood he has the right to inspiration and revelation, as far as it affects those who are attached to his household. If men are living the Gospel of Jesus Christ and attending to their duties in the Priesthood, God will bless them, as far as their children are concerned, giving them leadership and inspiration.

There is another difference between the ordinary institution of learning and that of the home, and that is the fact that in the home there is the obligation of its faculty, namely, father

and mother, to set the proper example to these children. The father cannot sit idly by on Sunday morning and say to his sons: "It is time for you to go to Priesthood Meeting," while he remains home. It is not possible to invite children to attend Sacrament Meeting, unless we set the example. The matter of example is just as important and is more far-reaching than is instruction which comes by word of mouth.

In the matter of training the hands, this training begins in childhood. It begins in the home. A child should be taught to do the small, personal things for himself, to become independent just as soon as possible; always to remember that his clothing and his food are the result of someone else's labour. He should be taught to appreciate what it costs to earn clothing, to earn shoes, and to earn food.

Horace Greeley has said: "The darkest hour in any man's life is when he sits down to plan to get money without earning it." And Brigham Young has said, concerning work: "Laziness travels slowly and is soon overtaken by poverty. Investment of time, thought, and labour brings achievement of personal development. Out of indolence comes moral, mental and physical decay."

I think it is important that our boys and our girls should be trained in all of the simple small tasks of the home. Perhaps it would be difficult to give you exact statistics relative to the number of untrained people on the unemployment rolls of cities and states, but it is a known fact that there are great numbers of them. This does not only pertain to the male citizenry, but also to the female citizenry. Our own experience in the Salt Lake region has shown us cases where mothers did not know how to make bread; cases where there was taken to them bolts of goods to make clothing for their children, and they did not know how to proceed.

In order to overcome problems of this kind, it is highly essential that these tasks be taught in the home; that every child have placed in his hands some tool with which he can construct something that will be useful.

With reference to health, the fundamental law of health, as given to us by the Prophet Joseph Smith, directly from our Heavenly Father, is sufficient to guide and direct our boys and girls.

The Lord has promised us very definitely if we will heed the Word of Wisdom and follow it, great blessings are in store for us. He said:

> And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

These promises are enough to inspire and motivate each and every boy and girl in Israel to hold sacred the Word of Wisdom, and to live it.

If we could only inculcate the spirit that Brother Melvin J. Ballard expressed in his lovely song:

> I'll go where you want me to go, dear Lord,
> Over mountain or plain or sea;
> I'll say what you want me to say, dear Lord,
> I'll be what you want me to be.

The Story Of A Hymn

By George D. Pyper

CONDENSED FROM THE IMPROVEMENT ERA

I KNOW THAT MY REDEEMER LIVES

SAMUEL MEDLEY, the author of "I Know That My Redeemer Lives," was born at Cheshunt, Herefordshire, England, June 23rd, 1738. His father being the keeper of a school, Samuel received a good education. Put to work as an apprentice to a London oilman and not liking the work assigned to him, he rebelled and joined the British Royal Navy as a midshipman. Though properly trained in Christian virtues, he became dissipated and reckless. In a battle with a French fleet, in 1759, he was so badly wounded that he was unable to continue in actual service. He had a great dread of the amputation of a limb. Under this strain some fraction of his religious training returned, and in penance he prayed all night. In the morning he was advised by an astonished surgeon that his limb could be saved. He was filled with joy and thanksgiving, but not until he had heard a powerful sermon by Dr. Watts did his awakened conscience lead him into religious paths. He joined the Baptist Church and established a school in London. He soon started to preach, and in 1767 was appointed pastor of a Baptist Church at Wartford, Herefordshire, and began a labour of exalted Christian love which continued for twenty-seven years. He became a loved man, won the confidence of his people, and attracted large congregations.

In searching various books on hymnology, very little is found concerning Medley's hymn. One by Wesley of the same title is more often mentioned. It begins:

I know that my Redeemer lives
And ever prays for me, etc.

However, Samuel Medley's hymn is the one used by the Latter-day Saints, and while it is not of Latter-day Saint origin, Emma Smith certainly had the inspiration of her divine calling when she selected it as one of the ninety hymns compiled in the first Mormon hymn book. It fits in perfectly with Latter-day Saint philosophy.

The late Edward P. Kimball, commenting on this song, wrote:

There is in this hymn a commingling of joy, faith, assurance, solace, comfort, reverence, aspiration, and a soul-satisfying conviction of heavenly bliss.

Doubt is a close kin to despair; belief and hope are bright rays of encouragement, beckoning us to carry on and be of good cheer in spite of impending disaster. Faith and knowledge of the right kind fortify with an armour of righteousness which knows no defeat.

When doubt, discouragement, or any foe of the spirit of God manifests itself, pray and then sing or even play this truly inspired song and a new light to cheer and bless will kindle your soul.

The style of this song is necessarily grand through its simplicity, but it takes a cultivated mind to appreciate the beauty of sheer simplicity, and of course the best type of worship is truly simple; hence this song, recognizing the sublime truth of the Redeemer's mission, is one of the most impressive hymns in our possession.

Medley's tendency to repeat certain key words in the refrains

of his songs is highly accentuated in this hymn. The repetition of "He lives" is emotionally effective.

To hear this loved song rendered by an assembly of devoted Latter-day Saints is a spiritual baptism. It becomes a mass testimony of many of the truths of the restored Gospel of Jesus Christ. It runs the gamut of religious experience. It testifies that Christ rose from the dead, and visualizes the reality of the resurrection. It declares that He is our ever-living Head, ready to plead for us and feed our hungry souls in time of need, to guide and strengthen us when faint, to silence our fears and calm our troubled hearts. With increasing intensity it acclaims Christ as our kind, wise, heavenly Friend, our Prophet, Priest, and King, whose love is all embracing and never-ending, and through whose redeeming power we shall conquer death and be safely guided to our heavenly home. The last stanza is a glorification of the name of our Saviour and ends in high ecstacy with the complete assurance, "I know that my Redeemer lives."

Professor Lewis D. Edwards, the composer of the present popular setting of "I Know That My Redeemer Lives," was the son of David T. and Esther Edwards and was born in Aberdare, South Wales, in 1858. Coming to America, he spent some of his young years in Pennsylvania, singing in church choirs. Travelling west, he was converted to the Mormon faith, baptized at Ogden, Utah, March 31st. 1878, and moved to Willard, Utah, the next day. There he met Evan Stephens, under whose tuition he soon learned to play the organ. There, also, began a life-long friendship between these two men. He progressed rapidly in the study of harmony and composition.

He composed many Sunday School songs and his anthem, "Our Father in Heaven," was sung daily at the dedication of the Salt Lake Temple. He won a prize for his anthem, "Who Can Stand Against the Works of the Lord?" Other medals were awarded at Cleveland, Ohio, Lafayette, Indiana, at Williamsport, and at the Salt Lake Eisteddfod in 1898. For a short time he was director of music in the Salt Lake City schools. He died at La Grande, Oregon, March 4th, 1921.

The first tune to this song that we have any record of was written by George Careless and went through all the editions of the *Latter-day Saints Psalmody* under the name of "Redeemer." In December, 1886, a tune by Edwin F. Parry was published in the *Juvenile Instructor*, but with all the marvellous composing ability of George Careless and the melodic genius of Edwin F. Parry, they did not fully catch the spirit of this song as did the Welshman, Lewis D. Edwards, who wrote the present popular tune. The date of the writing is unknown, but it was published in *Deseret Sunday School Hymns* in 1909 and is now in *Latter-day Saint Hymns.*

If Samuel Medley had been here to direct he could not have suggested a tune more appropriate than this one, for Edwards caught Medley's style by giving accent to the key words which the hymnist loved to repeat in his refrains. As far as the Latter-day Saints are concerned, Edwards has linked his name with Medley's for all time.

★

Liberty Jail

By John A. Widtsoe

ONE HUNDRED years ago (from November 28th, 1838, to April 16th, 1839) the Prophet Joseph Smith, with his brother Hyrum and four other companions, was unlawfully confined in the jail at Liberty, Missouri.

The jail was noisome, foul, and ill-smelling. The prisoners slept on the floor or on hewn logs; they were often bound in chains. Their food was unfit for human consumption. Hate possessed the keepers and jailers. Enemies surrounded the jail.

It was an intolerable, indescribable condition. Liberty Jail! A contradiction of words!

Nevertheless, unbelievable as it seems, the brethren, though sorely battered in body, survived the ordeal, and found freedom through escape. Their survival can be explained only in terms of their sublime faith. They knew themselves innocent of wrong, that they were on their Father's business, and that their future was in His hands. Faith was their protection.

When they were directed to leave the jail to appear before the court in a neighbouring town, their hearts quailed. Since the armed mob was waiting for them, it was proposed to raise a military escort for their protection. To the consternation of his companions, the Prophet declined the proffer. "We must trust in the Lord," he said. When they approached the courthouse, the mob rushed upon them crying, "Kill them," but were stopped by their own leader, a bitter persecutor. Hate was turned into good will. It was a magnificent evidence of the power of faith.

Marvellous as it seems, from out of Liberty Jail, a hellhole of persecution and human suffering, flowed a stream of revelation of surpassing beauty and worth. The spirit of the imprisoned prophet was free. Noble thoughts billowed from him upon the shore of human minds. Listen:

> Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

Where faith is, the Lord is near. Faith is invincible. It converts hate into love and darkness into light. By the power of faith, heavenly light broke forth from Liberty Jail.

THURSDAY, JANUARY 18, 1940

EDITORIAL

A Farewell Message To Saints And Friends

DURING the past one hundred years many elders and mission presidents have taken leave of these shores and each and all have expressed sorrow at having to leave loyal friends and faithful saints. Perhaps no one of them has left under circumstances as difficult as those now facing us. When a war is raging, when the future looks unpromising, when all travelling missionaries have been recalled, when the times are such as to try men's souls, one in my position, if he have the spirit of service, would choose to carry on until the end of such unhappy conditions. I sincerely wish this were possible. I had hoped to stay at least until spring and thus to have seen most all of you again.

During the past thirty-one months I have found real joy as I have tried to serve the Master by serving you in this highly responsible trust. In the words of a former president of this mission, I have "endeavoured to teach the ignorant, to reclaim the transgressor, and to warn the wicked; to comfort the feeble minded, to bind up the broken hearted, and to administer to the poor." It is my firm conviction that more joy is found when one seeks to give rather than to take. I testify that the Master spoke the truth when He said, "he who would find his life must lose it."

I pray for the blessings of the Lord upon you my fellow workers in the British Mission. I mention especially the splendid men who have carried on as District and Branch Presidencies through the Mission. Your past loyalty and faithfulness assure me that the work will be in good hands and will not be allowed to languish during these abnormal times. I admonish you brethren to put on the whole armour of God and to serve Him with full purpose of heart.

To the supervisors and officers and teachers of the auxilliary organizations and priesthood quorums I express, on behalf of Sister Brown and myself, sincere appreciation for unwavering support and co-operation. Upon you too there now rests additional responsibility since we who were giving full time to the work can no longer be with you. The Lord will not ask anything of any one of you which you, with His aid, cannot accomplish.

To all members of the Church in Britain I leave this parting admonition: Be faithful and diligent, be honest and true, be loyal to God and to your country; preach the gospel constantly by living it; bring to the altar the gift of a broken heart and a contrite spirit; confess your own sins to the Lord and allow Him to deal with the faithfulness of others; be humble and let

"virtue garnish thy thoughts unceasingly." If you will heed this warning you will have no need to fear the future, for it is in His hands and He is your Father and Friend.

To all the many friends who have listened to our message and who have so graciously helped to make our stay here so pleasant we express our thanks. For you and yours we pray, may our Father number you among those who "did it unto the least of these my brethren" and reward you accordingly; for verily wherein you have befriended and assisted the elders of the Church you "have done it unto Him."

We take this opportunity to assure all who read these words that the fulness of the Gospel has been restored with all the gifts and blessings which characterized it anciently. The Book of Mormon is the word of God delivered to the ancient inhabitants of America and preserved to come forth as an aid to the Holy Bible at a time when all the forces for righteousness must unite as allies in the great war against sin and ungodliness.

We bear witness that Jesus Christ is the Saviour of the world, the Son of our eternal Father; that His life and sacrifice made possible the salvation of all men who will yield obedience to the principles of the Gospel; that He will come again and set up His kingdom on this earth when peace will be established and war will be no more. We bear witness that Joseph Smith is a prophet of the living God, a servant and agent of Jesus of Nazareth, and that they who are directing the affairs of the Church today are His chosen servants approved by Him and inspired in their leadership.

And now dear friends and fellow workers, we leave in your hands the work of the Lord in this land. It is a serious responsibility to represent Him at any time and especially when in the midst of such conditions as prevail in the world today. The evil one has marshalled all of his forces in one last effort to defeat the work of God. In addition to the massed attacks which he is making by enlisting whole nations in his cause, he will not overlook an opportunity to ensnare an individual.

Today as anciently he has agents who whisper to the weak and faltering that they may sin a little, lie a little, break the Word of Wisdom a little; do any of the things which are forbidden and that it will not matter. More than ever before, now that the elders are withdrawn, is it necessary that the saints show their appreciation to Him for His goodness to them by keeping His commandments.

And so with saddened hearts we take our leave of the British Mission. From this land has gone many of the most valiant of the Church's leaders. O God our Father, bless we pray these thy children with whom we have been permitted to labour. Protect them from evil and from accident, from sickness and from scourge; give them courage and faith to carry on and wisdom to direct them. Grant O Lord that the war may soon cease and peace be established in the earth. Preserve us all, we pray, that we may meet before Thy throne worthy to receive Thy approbation and hear Thy parental benediction "Well done . . . enter into the joy of thy Lord."

—Hugh B. Brown

The Protestors Of Christendom

By James L. Barker

CONDENSED FROM THE IMPROVEMENT ERA

VIII. JOHN WYCLIFFE

JOHN WYCLIFFE, the most famous protestor of the time, was born about 1320. Almost nothing is known about him before 1366. King John had rendered England liable to pay tribute to the pope. In 1365, Pope Urban V demanded payment of the tribute which had remained unpaid for thirty-five years. The next year parliament declared that neither King John nor any other had the right "without its agreement to subject England to any foreign power." Wycliffe, who had studied philosophy, theology, and both civil and canon law at Oxford, was invited to give his opinion in parliament and attempted to prove that the action of King John was null and void from the point of view both of civil and canon law.

In the same year (1366), Wycliffe declared in *De Domino Divino* that the pope should have no authority over governments and states. He assailed the practice of confession and the doctrine of transubstantiation, and attacked the clergy for self-seeking and subserviency to the pope. His most distinctive contribution is contained in *De Benedicta Incarnationes*, in which he emphasizes the humanity of Christ and declares that He is our friend and brother.

In *De Veritate Sacrae Scripturae*, he defends the Bible. In the main, it is to be understood literally, priests should teach it in the language of the common people and everybody should study it. Were there a hundred popes and were every mendicant monk a cardinal, they would be entitled to confidence only in so far as they agreed with the Bible. In his *Sermones* (III), he tells of the deep impression made upon him by the study of the Bible and how he saw the great contrast between what the church was then and what it had been in New Testament times, and the necessity of reforming it.

In rejecting interpretations of the scriptures or developments in conflict with the Bible, Wycliffe was entirely logical. Here and there a claim, at least at a later date, was made to "private" revelation, but no claim was made that the pope—or any other bishop—was directed by revelation given directly to him for the guidance of the church—no claim was made to "public" revelation. Writing of Saint Catherine, Mourrett says, "the saint took advantage of her sojourn at the court of Gregory XI (in Avignon) *to encourage the pope to accomplish three tasks that she had been charged by God to have him realize;* the re-establishment of peace among the nations, the reform of the clergy, and the return of the papacy to Rome." And writing of Peter of Aragon, the same author says, he "passed also for being favoured by heavenly visions, ecstasies, and prophecies. He took advantage of his connections with princes to remind the great of their duty to rally to the support of the Roman pope." At first glance much is claimed here, but in the last

analysis little or nothing is claimed and that little is inconsistent. The "revelation" given to Catherine of Sienna was a "private revelation" of great importance, if genuine, to the church as a whole, in fact with the importance of a "public revelation;" and any "revelation" given to Peter of Aragon had similar importance as bearing on and determining the leadership of the church, and yet the pope and all other bishops, receiving no revelation, could not even know whether Catherine of Sienna or Peter of Aragon, or anyone else, had or had not received a revelation. In the absence of any other revelation, Wycliffe was quite right in desiring to hold fast to that which had been revealed in the scriptures.

In his *Summa Theologiae* and in *De Civili Dominio*, Wycliffe protested against the squandering of charities by unfit priests, the misuse of property, and the evils of the papal court at Avignon; he declared that the collection of "annates" and the selling of indulgences was simony, and assailed the temporal power of the pope—in temporal things the king is above the pope.

In January, 1377, Gregory XI sent copies of a bull against Wycliffe to the Archbishop of Canterbury, to the Bishop of London, to Edward III, to the chancellor, and to the University of Oxford. The bull denounced eighteen theses in Wycliffe's writings.

Partly perhaps because he preached that the church should be poor, Wycliffe was supported for a time by the mendicant orders and by many of the nobility, including the king's brother, John of Gaunt. He was opposed by the monks of orders who held possessions. In February, 1377, he was summoned before Bishop Courtenay of London. The support of the lords and of John of Gaunt, Duke of Lancaster, was such that after some wrangling, the assembly broke up and Wycliffe left with John of Gaunt.

After Wycliffe had defended this theses in a tract, he was summoned by papal authority to make answer before the Bishop of Lambeth and was "forbidden to speak further on the subject in controversy" and confined for a time at Oxford. On the death of Edward III, Richard II, the son of the Black Prince, and under the influence of John of Gaunt, Wycliffe's friend, became king. Most of Wycliffe's earlier writings had been in Latin; he now wrote more and more in English.

As the conflict became sharper, Wycliffe relied more and more on the Bible and he procured its translation from the Latin Vulgate and may have translated part of it, though there is no evidence that he did any of the actual work himself. "The complaint made against him was that he made the Bible available even for laymen. . . . For men who had been taught to believe that current custom in the church differed from God's law, the vernacular scripture proved a weapon of unmeasured possibilities. . . . The importance of the bold move of putting the actual text of scripture into the hands of the people may be appreciated when it is said that the church had for centuries regarded the Bible as a closed book, forbidden to be read by the

common people. Innocent III in 1200 had ordered a French Bible, current in Metz, to be burned."

Though Wycliffe desired the reform of the church "head and members," he did not break with the papacy until after the beginning of the Great Schism. Even then he appeared for a time as a supporter of Urban, who gave promise of being a "reforming" pope. Nominally, Wycliffe remained a member of the church all his life; he held a number of church positions and died in possession of the crown living of Lutterworth in Leicestershire.

This schism afforded Wycliffe protection at the same time that the scandal of it strengthened and intensified his protests. In 1379, his *De Potestate Papae* destroyed most of the claims of the papacy: the pope must be judged by God's law, and he may be among those who deserve the name of anti-Christ. Priests and bishops are essentially the same and the pope's claims based on the primacy of Saint Peter are null. In his *Opus Evangelium*, left unfinished at his death, Wycliffe attacked the organization of the church, its elaborate ritual, indulgences, and other things not authorized by the Bible. "The church of the fourteenth century was feeling after something nearer to the origins of Christianity, something with less legalism and more conscience, something which put religion again into direct and obvious touch with the heart and will, in a new exposition of the love which, as Wycliffe said, is in one word the whole word of God."

The last two years of Wycliffe's life were spent undisturbed at Lutterworth. While hearing mass, he collapsed from a stroke on the last day of the year 1384.

During his lifetime, Wycliffe had sent out unordained preachers, two and two, to preach. After 1399, the statute *De haeretico comburendo* made it mandatory to surrender heretical writings and heretics to be burned, and church and state united to suppress Wycliffism. The Council of Constance declared Wycliffe a heretic, and his remains were exhumed, burned, and thrown into the river Swift.

In England, Wycliffism was largely suppressed by force; it was in another land, in Bohemia, that his work was to bear fruit.

★

GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

January 11th, 1827:—George Q. Cannon was born at Liverpool. He was first counsellor to Presidents John Taylor, Wilford Woodruff, and Lorenzo Snow.

January 18th, 1865:—The gospel door was opened in Austria by Apostle Orson Pratt and Elder William W. Riter, who arrived in Vienna this day.

The Book Of Mormon After One Hundred Years

CONDENSED FROM "THE RESTORED CHURCH"

By William Edward Berrett

IN 1935, thirty-five thousand copies of the Book of Mormon were sold to the world. The total number of volumes now in circulation runs well into the millions. At the end of a century it remains the greatest missionary in the Church, its reading being directly responsible for large numbers of converts each year. It has been translated into the languages of all the peoples where the Church maintains branches, and the circle of its readers is continually widening.

At the end of a century the Book remains a subject of controversy. It has neither lost its power to attract belief or to provoke criticism and antagonism.

Never, at any time in its history, have the Latter-day Saints felt the book more inspired. The testimonies of men who have read the book and claim divine assurance of its truth run into the thousands and tens of thousands. The wholesome religious philosophy which breathes from its pages permeates the whole structure and belief of the Church, and has made a lasting imprint upon the lives of its members.

Publications, almost without number, have appeared denouncing the Book of Mormon as a hoax and a fraud. Most of them have enjoyed the popularity occasioned by curiosity for a time, and then largely been forgotten. To date, few, if any, have reached a second edition. None have influenced the members of the Church against the book or interferred with its sales to the people of the world.

Rarely has the Church deigned to answer the critics of the Book of Mormon, deeming the contents of the volume and the evidences of its origin sufficient refutation for all time to any who attack its divinity or challenge its claims. Subsequent critics of the volume have almost universally attacked the criticisms of earlier non-Mormon writers as a prelude to the importance of their own arguments and have done a fair job in eliminating one another.

The Book of Mormon presents to the world a definite religion. It declares that God is; that He is the Creator, in whose image man appeared. In the Godhead there are three glorious, exalted persons: The Father, the Son, and the Holy Ghost.

The book teaches that God is really a Father to all mankind, and that all men are brothers. As a Father He is interested in the happiness and welfare of his children, declaring that "Men are that they might have joy."

The Son, who is also God, is that person who lived among men in the flesh, as Jesus of Nazareth. He is so intimately associated with the Father that, in His relationship with men, He is both the Father and the Son, reigning over the earth in God's stead. He is the Saviour of the world, chosen for that calling from the beginning. He was born of a Virgin who conceived "by the power of the Holy Ghost."

The Holy Ghost is declared to be the third person in the Godhead of the heavens, and is variously called the "Holy Spirit" and the "Spirit of God." He bears record of the Father and the Son. He is represented as an exalted personage, who confers divine sanction upon the servants of God, sanctifies those ordained to the priesthood, imparts knowledge, enables men to speak in tongues, prophesy, see visions, have faith, and many other precious gifts.

Revelations and other answers to prayers are realities and constitute the only source of man's knowledge of God and His relationship to man.

The Gospel is the law of eternal progress, by which mankind may attain a fulness of joy. It was made known to the first man, Adam, and the knowledge of it has been preserved, or at times restored, by revelation to those who asked in faith concerning it. These have been called prophets. Those who became aware of the Gospel, of the law of progress and had faith in it, were initiated through baptism by immersion into "The Kingdom of God." Members of this kingdom upon the earth, where numerous enough, have organized themselves into a church, or earthly organization, designated in any age, or among any people, as the 'Church of Jesus Christ."

This life is a step in progression from a previous existence toward a future life. Heaven is a state of happiness obtained through obedience to divine law, and Hell is a remorse of conscience which eventually must follow disobedience.

In this life man is given his free agency in a world of opposites, the bitter and the sweet, that which produces misery and that which results in happiness, that he may come to seek the one and shun the other. The consequences of his choices results in a state of paradise or a state of misery when the spirit has gone into the Spirit World.

The fall of Adam was a blessing for mankind. "Adam fell that men might be, and men are that they might have joy."

"And it is requisite with the justice of God that men should be judged according to their works; and if their works were good in this life and the desires of their hearts were good, that they should also at the last day be restored unto that which is good.

"And if their works are evil, they shall be restored unto them for evil."

This is in brief the religious philosophy of the Book of Mormon. At the end of one hundred years, it remains one of the most beautiful philosophies of the world. It stands unparalleled in its simplicity. Its concepts have never been disproved or successfully controverted. All who read and accept them become members of the "Church of Jesus Christ," which has been again established in these "latter days."

It was to preserve this philosophy of life that the book was written, and therein lies its great value. But now, as one hundred years ago, the truth of this gospel message can only be obtained by prayer to that God who "giveth liberally and upbraideth not."

Important Changes In Church Officers

NOTICE of the re-organization of the Relief Society and Primary General Boards of the Church has just been received from Salt Lake City. The new appointments became effective January 1st, 1940.

The saints in Europe will be especially interested in the appointment of Sister Amy Brown Lyman, formerly president of the Relief Societies of all European Missions, who now becomes president of the Relief Society of the Church with its 80,000 members. Marcia K. Howells was appointed first counsellor and Donna Durrant Sorensen second counsellor and Vera White Pohlman general secretary. Sister Lyman was elevated from the position of first counsellor in the Relief Society Presidency to succeed Louise Y. Robison as president. Kate M. Barker, second counsellor, and Julia A. F. Lund, general secretary, were released with Sister Robison.

The new Relief Society president has devoted almost her entire life to Church work, which is her deepest interest. For 30 years Sister Lyman has served in the Relief Society, 15 years as general secretary, and since October, 1928, first counsellor to Sister Robison. For two years, from 1936 to 1938, she was head of all women's organizations of the Church in Europe while her husband, Dr. Richard R. Lyman, served as President of the European Mission. During that time she visited all of the missions in Europe except Palestine and South Africa. The counsellors and the general secretary are women of wide experience in Church and civic affairs and come to their new positions well qualified for a vigorous and intelligent regime.

Louise Y. Robison has served the Relief Society as its head since 1928, being the seventh president of that organization. Under her presidency the Relief Society has inaugurated many of the projects for which it has won nation-wide recognition. It has played an important part in the Church Welfare programme and has begun a drive to increase its membership to 100,000. A rehabilitation programme among rural people of the Church has also been undertaken. Sister Robison is loved and admired throughout the Church.

In the re-organization of the General Board of the Primary, Mrs. Mary Green Hinckley becomes general superintendent. Selection of the counsellors and members of the general board will be announced later. The new Primary superintendent has had a long, active career in the Church. She is a native of England, having gone to Utah as a girl with her mother. She has worked in practically all of the organizations of the Church. Also she is a graduate nurse and served as office manager of the Salt Lake Clinic. Mrs. Hinckley is the wife of President Bryant S. Hinckley, formerly president of the Liberty Stake and until recently president of the Northern States Mission, where Mrs. Hinckley was president of the Relief Society and the Y.W.M.I.A.

Mrs. Hinckley succeeds Miss May Anderson who has devoted 50 years of her life to the Primary work, first as general secretary and later counsellor to Mrs. Louie B. Felt and became general superintendent in 1925. Miss Anderson too is a native

of England, of Scotch parentage, who went to Utah in 1883. Under the supervision of Miss Anderson the Primary has grown to a present enrolment of 119,859. She was honoured in February, 1938, with her election to the Salt Lake City "Hall of Fame" and at the close of the World War she received special mention for her work in the Children's Bureau of the United States Department of Labour. With Miss Anderson, her counsellors Mrs. Isabelle S. Ross and Mrs. Edith Hunter Lambert and the general secretary Mary R. Jack are released. They too have given long and efficient service to this great organization.

★

Important Notice To Be Read In All Branch Meetings January 21st

New Officers Appointed

WITH this issue of the STAR announcement is made that President Andre K. Anastasiou has been appointed acting president of the British Mission, with Elder James P. Hill as first counsellor and Elder James R. Cunningham as second counsellor. The mission office address will continue at 149, Nightingale Lane, S.W.12, and all correspondence should be sent to this address.

The STAR will continue publication under direction of Elder James P. Hill, who will also be in charge of the Y.M.M.I.A.

Elder James R. Cunningham has been appointed the mission supervisor of the Sunday School.

Sister Madeline Hill has been appointed mission supervisor of the Y.W.M.I.A.

Sister Katherine L. M. Horner has been appointed mission supervisor of the Genealogical work.

ALL CORRESPONDENCE SHOULD BE ADDRESSED TO 149 NIGHTINGALE LANE, LONDON, S.W.12.

We trust the saints will give to these brothers and sisters their loyal support and keep the British Mission up to its present high standard. Let us all work together as a united group of Latter-day Saints and make of this seeming difficulty a real opportunity.—HUGH B. BROWN

★

He who is silent is forgotten; he who abstains is taken at his word; he who does not advance falls back; he who stops is overwhelmed, distanced, crushed; he who ceases to grow greater becomes smaller; he who leaves off, gives up; the stationary condition is the beginning of the end.—Amiel

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
‡L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall.
Purwell Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall.
Saving Bank Chambers,
Lord Street, West.

Bolton:
Corporation
Chambers.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B. Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
16, Austin Road.

Great Yarmouth:
Johnson's Rooms,
Northgate Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
Reynolds Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Tipton, Wolverhampton:
L. D. S. Hall,
Washington Building,
Berry Street.

Varteg:
Memorial Hall.

West Hartlepool:
L D. S. Chapel,
7, Osborne Road.

Wigan:
*L and Y Station.

UNITED STATES LINES

ANNOUNCE

NEW TRANSATLANTIC SERVICE TO NEW YORK

from all EUROPE
VIA MEDITERRANEAN

MANHATTAN and WASHINGTON

The two famous United States Lines ships, "Manhattan" and "Washington," will fully maintain their reputation for American hospitality despite war conditions. You can be assured of unimpaired comfort and service.

NEXT SAILINGS	
from	*from*
NAPLES	**GENOA**
Jan. 25	**Jan. 29**

"YOU'RE IN AMERICA WHEN YOU STEP ABOARD"

UNITED STATES LINES

7 Haymarket, S.W.1 (WHItehall 4162) and 38 Leadenhall Street, E.C.3 (ROYal 6677)
And All Authorised Agents